THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I know no failure, save failure in cleaving to the purposes which I know to be best."—GEORGE ELIOT.

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WHAT SHALL WE RENDER UNTO HIM?

I HAVE read with interest the editorial—"As to Tithes and Offerings"—which appeared in the last issue of the MILLENNIAL STAR. I consider it a word in season, for I fear that some of the Saints are treating these commandments of the Lord—the commandments concerning tithes and offerings—rather lightly. One of the characteristics which distinguishes the Latter-day Saints from other professing Christians is that the former believe in coupling good works with faith while the latter maintain that men are saved by grace alone, without the aid of works. This was clearly illustrated a short time ago:

The writer heard a local preacher declare to a large congregation of people that all their prayers and alms and good works counted for nothing in the sight of God; that all they had to do was to accept Christ as their Savior. On another street corner an Elder of the Church of Jesus Christ of Latter-day Saints was conducting an open-air service. He was telling the people that they ought to be doers of the word and not hearers and believers only; that not every one that said, "Lord, Lord," would enter the kingdom of heaven, but those who conformed their lives to the will of God. He reminded them of the teaching of the Apostle James, who said,

"Wilt thou know, O vain man, that faith without works is dead;" and showed them how the Lord had rewarded the faithful Cornelius because of his prayers and alms. Two young men stopped for a few moments to listen to the preacher. On hearing him emphasize the necessity of good works along with faith, one of the young men said to his companion, "Come on, he's a Mormon." I consider that quite a compliment to the "Mormons."

The only way in which we can show our Heavenly Father that we believe in Him and truly love Him, is by keeping His commandments. The Lord expects His saints to be the light of the world, to set an example—the example of obedience—to all mankind, that they, seeing our good works, may be led to glorify God. Before we are able to preach obedience to others, we must be obedient ourselves. We often sing, "We thank thee, O God, for a Prophet." In what way can we show our thankfulness to God for the great latter-day Prophet save by keeping the commandments which He has given to us through His Prophet. Faith and works are like the blades of a pair of scissors—admirably adapted to their end when conjoined.

My brethren and sisters, what are a few paltry shillings in comparison with the blesssings which we have received from the Lord? Think of the great revelation which has been given to us: the revelation of the Father and the Son, by which we have been brought to a knowledge of the true God and His Son Jesus Christ, whom to know is life eternal. Could we have obtained this knowledge with all the wealth of the world? No, we could not. Compared with this great revelation, the riches of the world are as dross. This, however, is but one of the blessings that we have received from the Lord.

Think of another—the gift of repentance, without which we would be living like the people of the world, spending our days in sin and iniquity, with the condemnation of God upon us. Think of the millions of pounds that are spent in this country every year in strong drink and tobacco. What an awful waste! But the Lord has saved us from these things. By observing the counsel which He has given us in the Word of Wisdom, we not only save our health but also our money.

Reflect again, brethren and sisters, upon the inestimable blessing which we have received through baptism. By obedience to that simple ordinance of the Gospel, the Lord has granted us remission of our sins and made us clean and pure in His sight. Could we have purchased this great blessing with money? No; not all the gold and silver and precious things of the earth could have purchased for us the remission of our sins.

And after having received forgiveness of our sins, the Lord in His goodness and mercy conferred another choice gift upon us—the gift of the Holy Ghost. It would be impossible for mortal man to place an estimate on this Divine gift. It is one of the choicest

gifts of heaven. The world cannot receive it; but it is given by the Lord to His obedient Saints. Simon Magus sought to purchase this gift with money, but was told by the apostle that it could not be obtained in that manner. No, the combined wealth of the world could not purchase for man the Holy Ghost, yet we have received this Spirit without money and without price.

These are but a few of the earthly blessings which we have received. Besides these there are innumerable heavenly blessings laid up in store for all those who prove faithful to the Gospel of Christ. The Lord has promised to raise us from the dead, clothed in glorified and immortalized bodies; He has promised us a place in the celestial kingdom, where He and His Son Jesus Christ dwell, and that we shall be made heirs of God, joint heirs with our Savior, and inherit all things.

What shall we render unto the Lord in return for all these blessings? Would the sacrifice of even our lives repay him? No, it would not. How, then can we withhold from Him the little which He has required at our hands, the paltry tenth of our earnings? How could we be so selfish as to accept all these blessings and offer Him nothing in return?

But even for paying our tithes and offerings the Lord has promised to reward us. Speaking through His servant Malachi, the prophet, He said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Where is the man or the woman, professing to be a Latter-day Saint, and to have perfect confidence in the Lord, who, after reading this promise, would hesitate to pay his or her tithing? Where could we make an investment offering better returns? Where could we get such security?

We have proven the Lord in other matters, and found Him true to His promise. He assured us through His servants that if we would repent of our sins, be baptized and receive the laying on of hands, He would grant us a remission of our sins and the gift of the Holy Ghost. We testify that we have received these blessings. In like manner we shall receive the blessings which the Lord has predicated upon the observance of the law of tithing, if we are faithful in observing that divine command.

Among the blessings which the Lord has promised to those who observe the law of tithing is the following: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." (Malachi 3: 11.) The Saints are the Lord's witnesses in this matter; they know how faithful He has been in keeping His promise. Their history contains this remarkable fact: that in the year 1848, when the crops of the Saints in Salt Lake Valley were threatened with destruction by

the terrible plague of mountain crickets the Lord made bare His arm in behalf of His people, and sent an army of seagulls which devoured the pests and saved the crops.

A similar manifestation was brought to the attention of the writer a few years ago. I was traveling in the fall of the year in the southern part of Utah. While visiting with a family of Latter-day Saints, tithe-payers, the husband and father told me the following story: "As you well know," he said, "the grasshoppers were very numerous this year. In several settlements north of us a bounty of one dollar a bushel was paid for them. We dreaded their appearance in our community, as they had laid waste many fields and farms. You can imagine my feelings when, on going out one morning I beheld our field of wheat literally covered with the pests. I expected to see the crop utterly destroyed. I immediately returned to the house, told my family what had happened, and requested my wife and children to unite with me in prayer to God to save our crop. We prayed very earnestly, I assure you. Having closed my petition, I returned to the wheat field, and to my great astonishment the grasshoppers arose in a body and soared away. I was even more surprised when I discovered that not an ear of wheat had been destroyed, the Lord having locked the jaws of the ravenous insects."

In order to show how the Lord blesses those who observe the law of tithing I will relate another incident which came under my personal observation: A young man with whom I am well acquainted, a resident of Salt Lake City, had received and accepted a call to go on a foreign mission. In settling his affairs, he remembered that he owed a gentleman, a non-"Mormon," the sum of seventy-five dollars. He remembered also that he owed twenty-five dollars tithing. After setting aside enough money to take him to his mission field and support him for a month or two, he found that he had seventy-five dollars remaining. "What shall I do?" he asked himself, "shall I pay my tithing or settle my note in full?" He decided to pay his tithing, and to go afterward to the gentleman, pay him the remaining fifty dollars, and request him to wait a little while for the balance. He did this, and was very agreeably surprised when the gentleman turned to him and said, "So you are going on a mission. Well, I will make you a present of the remaining twenty-five dollars."

Thousands of similar testimonies have been borne by the Saints, which show that the Lord has not been slack concerning His promises. Brethren and sisters, let us be faithful in the payment of our tithes and offerings. The blessings of the Lord are sure to follow.—W. A. M.

THE time is the worst employed which we give up to regrets, unless we learn from them lessons for the future.—LEVIS.

THE "MORMON" ELDER.

THE following letter was sent us a few days ago. The gentleman is not a member of the Church of Latter-day Saints, but is, like thousands of his countrymen, an advocate of fair play, and an admirer of that which is good:

26 Leopold Road,
Kensington, Liverpool.

Editor MILLENNIAL STAR:

Dear Sir:—Some months ago, a letter of mine was published in the *Deseret News*—a paper printed, I believe, in Salt Lake City, Utah. The editor, in heading my letter, styled me "An Admirer of the Elders." To cut a long story short, I cannot but admire these men for the valiant manner in which they carry out the work to which they have been called, viz.: to preach the Gospel to all without fear or favor, daring, like Daniel of old, with a purpose firm to stand alone, and daring to make it known, in all the crowded highways and byways of the world. There they stand, these unassuming young men, bronzed by the pure air and by the sun of their native Rocky Mountains, having left at great personal sacrifice their God-fearing fathers and mothers, and cultured homes, to come seven thousand miles, some from the office, some from the farm, and others from the mine, to uphold and rally round the flag of the Prophet Joseph Smith, bearing with all meekness the gibes and insults of an ignorant and thoughtless people. I have seen them assailed unmercifully, and have seen them meet their opponents with texts of Scripture from the Word of God, which were their only salvation in stormy times.

It has been my great pleasure to become acquainted with them, and I have found the "Mormon" Elders to be gentlemen in every sense of the word, men of integrity, men of truth, and I can assure you, sir, that it was with great pain that I read the article in the papers in reference to the "Mormon" Elders. It is not true. It was the emanation of some Yankee gutter-snipe, who wanted matter for his paper. It is a sample of the stuff they regale us with at times, like the exploded story of the sea serpent, etc. I trust that all right thinking Englishmen and women will dismiss these absurdities from their minds for ever and a day.

The idea of "Mormon" Elders coming to this country to persuade young women to emigrate to Utah is preposterous on the face of it. If people would take the trouble to investigate the matter, they would readily understand that it is of no interest to the Elders to persuade women to emigrate to Utah to swell the already large list of unmarried women. We, the people of England, must understand that Utah is a very young country at present, and thousands of miles in extent, and nature seems to have blessed the country with all her riches, consequently there

is more room there for the people to better their conditions of life than in the congested and crowded cities of the old world. At present Utah is experiencing such a period of development that the State has never known before, and there is no doubt whatever, if the right people go there with the full determination to work, nothing can deter them from attaining success; but, as I have heard repeatedly at the meetings, the Elders are not here in the capacity of emigration agents; they leave that for others to do. They have come to preach the Gospel, to tell the people of the plan of salvation and I wish them every success. In conclusion I would just like to say that if any of the "Mormon" Elders would deign to honor my home with their presence, I would feel that I had had an especial honor conferred upon me, and would welcome the ambassadors of the Nazarene, who was despised and rejected of men, and had no place to lay His head. Believe me, sir, to remain,

Yours faithfully,

H. JAMES.

THE LORD FULFILS HIS PROMISE.

THE Lord, speaking through Joseph Smith the Prophet, said: "And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men." (Doctrine and Covenants 35: 9, 10.)

In addition to the article, "Answers to Prayer," which appeared in a recent issue of the MILLENNIAL STAR, I desire to place on record my humble testimony concerning the blessings which accompany membership in the Church of Jesus Christ of Latter-day Saints. At various times during my three years' membership in the Church I have received direct answers to prayer, as has also my wife. What I am about to relate took place in the month of August last. My wife had been ailing for a long time. During the last two years she sought medical advice, and the united testimony of the medical gentlemen was that she was in a very critical state. They told us that a dangerous, surgical operation would be absolutely necessary, and that it would have to be performed at one of the largest hospitals in London, where the best skill and the most perfect appliances could be used.

Naturally, we were somewhat averse to this. My wife shuddered at the thought of going into a hospital. So the matter was deferred until about seven weeks ago, when her illness took such a serious turn that we again summoned a physician. After careful examination, he recommended that my wife be removed to the hospital, as it would be impossible to perform the operation at

home, on account of its dangerous nature, and he would not undertake it alone.

At the end of the week we found that there was no alternative—Sister Frost would have to go to the hospital and submit to the operation. Knowing this, I wrote to Elder Soren Peterson, of the London conference, requesting him to come and administer to my afflicted wife. Our hearts bounded for joy when he and another Elder entered our home.

We had faith in the promise of the Savior, and also in the promise of the Apostle James, who said, "The prayer of faith shall save the sick, and the Lord shall raise him up." The Elders laid their hands upon my wife, rebuked the disease in the name of the Lord, and invoked the blessings of God upon her, that she might be restored to health. The servants of the Lord called the two succeeding days, and their faith and prayers brought an assurance to my soul that my wife would be healed. What has been the result? With all due respect to the physician who attended Sister Frost, he was astounded at her remarkable recovery, and now admits that he did not expect to see her survive the operation (neither did the nurse who attended her, nor friends who visited her). She has been restored to her family and is now in a better state of health than she has enjoyed for years.

I am writing this humble testimony to show that the word of the Lord fails not; that His ears are open to the prayers of His children to-day as they have been from the beginning of creation, and that His blessings are bestowed upon His Saints in latter-days as they were upon those who followed Him in former times. We give thanks and praise to Him for His blessings, and especially for the inestimable blessing which Sister Frost received from His hands.

Your brother in the Gospel of Christ,

SAMUEL G. FROST.

A GROUP of Transatlantic passengers, bound for home, were discussing the recent controversy in the magazines about Christian Science. One man said that his wife belonged to a well-known woman's club in her town. They had a full meeting, and an important discussion was on. In the midst of it one woman rose and asked the privilege of the floor for a moment. It was granted, and as the interrupter spoke with obvious evidences of mysterious agitation, the general curiosity was much heightened when in a voice strained with emotion, she said: "Is there a Christian Scientist present?" A woman arrayed with laborious magnificence arose on the other side of the room, and, in a stately tone of kindness, said: "I am a Christian Scientist." Then across the intervening space the first woman's sweet voice said: "Would you mind changing seats with me? I am sitting in a draft."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 12, 1907.

A FREE INVITATION.

We are very much gratified and encouraged by the many expressions of appreciation of the Millennial Star which we receive from our friends. We are glad that our efforts for the benefit of its readers are recognized. But we desire to make this publication still more interesting and profitable, so we have asked the Elders and friends who are able to do so to contribute articles for publication in its pages. We do not receive many responses to this request. This is a matter of regret. We frequently hear of remarkable manifestations of the goodness of God to His people, and of interesting experiences which would be beneficial to all who read the Star, and we would like to have them written so that they can be placed before our readers. Arguments in support of the doctrines of the Church are made in meetings, both in-doors and out of doors, which would look well in print if they were prepared for that purpose.

We once more extend the invitation to our friends everywhere to aid by their talents in making this periodical attractive and useful. To those who are not familiar with writing for publication, we suggest that they send us communications upon any subject that they think will be of benefit, using their own language and manner of expression, and we will put them into proper shape for presentation to the public. We ask all the Conference Presidents to take this matter up in their respective fields of labor and urge upon the Elders, particularly, and upon all who have experiences that would aid in increasing faith in the hearts of mankind, to contribute to our columns. Some of them are able to reply to attacks upon the Church through the newspapers, and this is evidence to us that they are capable of writing for publication and to assist us in the work which we are called upon to perform for the general welfare.

Come, brethren, and sisters too, send us something for the Star

which will be of general interest. But do not be offended if all that is written does not appear in print. The decision as to that which is suitable or otherwise must be left to our judgment. Is this plain enough, or shall we have to repeat it repeatedly?

LET THE GUILTY REPENT!

THE Liverpool office pays a large sum annually for postage. This is to be expected when the correspondence carried on is so extensive. Some of the outlay might be saved if people would use their own brains in solving simple queries, some of which a child might understand, without writing for information that is within their own reach. We are pleased, however, to reply to questions of any importance, even though no stamp is sent with them for return postage. But the real grievance of which we have to complain is the insufficient postage evil.

That is a needless waste. It occurs chiefly through thoughtlessness. One stamp is often put upon letters that require two or more because of overweight, and then this office has to pay *double* the amount of the deficiency. The expense is largely incurred on letters and papers from America. Every writer ought to know that a two-cent stamp, which is enough on ordinary letters within the United States, will not do for foreign postage. It takes a five-cent stamp for Great Britain and the Continent. Yet people and offices even in Utah frequently send letters here with a two-cent stamp, and this office has to pay six cents on delivery. Some put on a five-cent stamp when the letter is a little over weight, and then we have to pay ten cents here. Nearly every mail that arrives from America costs quite a sum to this office for insufficient postage. And the error is made by persons whose names would surprise everybody if they were mentioned.

This evil has grown to such large proportions that we find it needful to protest and ask for a little more thought on the part of correspondents with this office, and of those who write to others through this office. Relatives of Elders on missions often fall into the same mistake, and it costs those Elders double the amount of delinquent postage, which means a great deal to them while abroad.

Another thing: Its present address, which may be considered permanent, is *295 Edge Lane*. Yet numerous letters still come for "10 Holly Road," and some for "42 Islington," notwithstanding the frequent notices of the change that have been published. These remarks are not to be taken as grumblings. They are statements of facts, with a suggestion for a remedy for existing wrongs. The office expense account is swelled inordinately, and we want to take down the swelling. If this is not sharp enough for the operation we will have to try something else.

Now, friends, be a little considerate and thoughtful, and don't be too stingy with your postage stamps. You can always find out whether you have put on enough by weighing your letters or getting them weighed at the post office. Remember, your shortage means double longage at this end of the line. Insufficient postage may be a small thing to an individual, but experience shows that it is a big thing in business. This is a simple lesson in temporal repentance.

C. W. P.

Holiness is no exceptional privilege to which only the inner circle of God's favorites are admitted. It is the right of all His children. It is no height to be reached only by some adventurous spirits of rare endurance or daring; it is the highway to the Father's house. If I am the child of God, all the wisdom and love and righteousness of the Father, all the great salvation which is in Christ, and Him crucified, all the energies of the Holy Spirit, all the arrangements of the daily life, are mine to administer to my holiness.

CONFERENCE APPOINTMENTS.

Bristol	...	...	...	Sunday, September 29, 1907.
London	...	...	...	,, October 6, ,,
Norwich	...	...	...	,, ,, 13, ,,

MINUTES OF THE BIRMINGHAM CONFERENCE.

The Birmingham conference convened in Handsworth Assembly Rooms, Wretham Road, Handsworth, Sunday, September 8th, 1907, President Charles W. Penrose, Sister Romania B. Penrose, President William E. Corbridge and twenty traveling Elders of the Birmingham conference, also Elder Ralph Sperry of the Liverpool conference, and Bishop Thomas N. Taylor of Provo, Utah, being in attendance.

The assembly was called to order and services commenced at 10:30 a.m. After the opening exercises and the administration of the sacrament, President Corbridge extended a hearty welcome to all and expressed his gratitude at seeing so many present. He reported the conference in excellent condition in all its branches, and made an interesting address on the beauties of the Gospel, its simplicity and plainness. He then presented the general and local authorities of the Church, who were unanimously sustained. The statistical and labor report of the conference for the past nine months was read and approved. It showed an increase of ninety-one members by baptism.

Elder David C. Ure made a few remarks explaining the necessity of revelation to true religion, and how men receive authority to officiate in the ordinances of the Gospel. Elder John N. White spoke of the blessings received by obedience to the Gospel and explained how he received a testimony of the truth—by the Spirit of God and not by the wisdom of men.

President Penrose then addressed the congregation. He commented upon the floral decorations of the hall, and the excellent attendance for a morning service. He compared the present condition of the conference to that of forty-seven years ago, when he presided here. The membership had decreased through emigration, persecution, and misrepresentation. He explained the reason for presenting the general and local authorities at the conferences, and dwelt at length on Church organization and the powers and authority of the present officers of the Church. He also stated that every word that comes from the servants of God by the inspiration of the Spirit is binding on all to-day as much as in ancient times.

At the afternoon service Elder George W. Whipple spoke on the divine authenticity of the Book of Mormon, proving from the Bible the harmony of the two books, and showing that the coming forth of the Book of Mormon was predicted by ancient prophets.

Elder Joseph H. Butler bore his testimony to the truthfulness of the Gospel, and spoke of the blessings received by obedience to it. Bishop Thomas N. Taylor of Provo made a few remarks. Said the same Spirit is enjoyed by all the servants of the Lord in every land and clime. Made mention of the efficient work that is accomplished by the Relief Societies, and the completeness of the Church organizations.

Elder Robert M. Garbett spoke on the first principles of the Gospel, and bore testimony to the truthfulness of the same.

President Penrose spoke on the necessity of revelation and of the divine mission of the Prophet Joseph Smith. Through the Prophet Joseph the Lord has revealed many things kept secret from before the foundation of the world. Showed this by referring to the seventy-sixth Section of the Doctrine and Covenants. He spoke of the condition of the world to-day and compared it with the days of Noah when the people rejected the word of God. Spoke of Christ's mission to the spirit world, when He led captivity captive by preaching the Gospel to the spirits in prison. He showed that much good could be accomplished by the sisters, and pointed out the benefits derived from Relief Society organizations.

At the evening session Elder Samuel J. Perkins spoke briefly on the first principles of the Gospel and the necessity of obedience to all the laws and ordinances that Christ has instituted here on earth.

President Penrose explained the fallacy and inconsistency of the "Belief Alone Doctrine" quoting freely from the Bible to sub-

stantiate "faith and good works." It is necessary to build on a firm foundation, and not on the sands of mere belief. He also proved by Scriptual quotations that baptism is essential to salvation.

On Saturday, September 7th, 1907, the traveling Elders met in council meeting, when they reported their various districts and were given much good instruction by President Penrose, after which he answered many questions pertaining to doctrinal points, for which the Elders are very thankful.

In the evening Sister Penrose met with sisters of the Birmingham branch and organized a Relief Society, with the following sisters as officers: President, Sarah Cooke; first counselor, Maria Eves; second counselor, Elizabeth Cooke; secretary, Minnie Whiting; treasurer, Sarah White. Sister Penrose explained the object of the Relief Societies and instructed the officers as to their duties.

The meetings were all well attended, and a good spirit prevailed. The speakers spoke with force and clearness, and we expect much good to result from the conference. Elder Donald Priestly and Sister Elsie Cooke furnished excellent solos.

LE ROY DIXON, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived in Liverpool, September 5th, 1907, per s.s. *Republic*: For Great Britain—Leonidas S. Mecham, Chesterfield, Idaho; Frank A. Roberts, Afton, Wyoming; Harold J. Hyde, Salt Lake City. For Scandinavia—Axel C. Nielsen, Frank C. Torkelson, Jens P. Mielstrip, Salt Lake City; Peter A. Nielsen, Draper; Wilford A. Jorgensen, Charles O. Peterson, Logan. For Sweden—Gustave W. Gunnarson, Ogden. For Switzerland and Germany—Jacob Allgaier, Edwin Q. Cannon, Aubrey W. Hooper, Theodore J. Baer, Salt Lake City. For the Netherlands—Byron Child, Irvin A. Jackson, Edwin J. Evans, Joseph R. Stringham, Salt Lake City.

Appointments.—The Elders who arrived September 5th, 1907, for Great Britain, are appointed to labor in the following conferences: Leonidas S. Mecham, Newcastle; Frank A. Roberts, Liverpool; Harold J. Hyde, Leeds.

Releases.—The following Elders are honorably released to return to their homes to-day per s.s. *Republic*: Henry Walters, Henry Thornley, Liverpool; President David L. Murdoch, Scottish; Alfred H. Powell, Leeds; Arthur Schreeve, Norwich. Elder William E. Gibby, Newcastle, has been honorably released to return home per s.s. *Dominion*, September 12th, 1907. Elder

Arthur F. Pendry of the Scottish conference has been honorably released to return home per s.s. *Baltic*, sailing September 19th, 1907.

Departures.—The following Elders sailed from Liverpool for Boston yesterday afternoon per s.s. *Republic*: From Great Britain—Henry Walters, David L. Murdoch, Alfred H. Powell, Henry Thornley, Arthur Schreeve. From Switzerland and Germany—Abinadi Tolman, Lawrence B. Smith, Otto Henry Holl, John Springer. With the Elders were twenty-five emigrating Saints. The company was in charge of President David L. Murdoch, Elder Arthur Schreeve being his assistant. The following missionaries also sailed to-day for Montreal, per s.s. *Dominion*: From Great Britain—Elder William C. Gibby. From Scandinavia—Elder Niels P. Nielsen, Sister Anna Otte. From Sweden—Elder Charles G. Dahlquist. With the Elders were fifty-four emigrating Saints. The company was in charge of Elder Niels P. Nielsen, Elder Charles G. Dahlquist and Thomas Ogden being his assistants.

Farewell Entertainments.—A delightful entertainment, given in honor of Brother David Hughes and family and Sister Mabel Dennis, was held at the headquarters of the European Mission, 295 Edge Lane, Liverpool, on Tuesday evening last, the 10th inst. The meeting-room was crowded to its utmost capacity. President Charles W. Penrose presided. An excellent program, consisting of vocal and instrumental music, recitations, speeches, etc., was rendered, and was thoroughly enjoyed by the entire assembly. President Penrose, in behalf of the acting teachers of the Liverpool branch, presented Brother Hughes with a handsome gold watch charm, and Sister Penrose, in behalf of the Relief Society, presented Sisters Hughes and Dennis with elegantly, morocco-bound autograph albums. Brother Hughes and family and Sister Dennis sailed for Zion this afternoon, carrying with them the love and hearty good wishes of all the Saints of the Liverpool branch, and of a multitude of sincere friends.

A successful social was held in the Oldham branch of the Manchester conference on the evening of the 7th inst., in honor of Sister Annie Payne, who leaves shortly for Zion. Our esteemed sister was presented with a handsome portmanteau as a token of respect from the Saints and friends of this branch. During the evening an excellent program was rendered and refreshments served. All joined in wishing Sister Payne God-speed on her journey and a safe arrival in the promised land.

Baptisms.—On September 7, 1907, fully two hundred Saints and friends of the Leeds conference assembled at the Feversham School Baths, Bradford, to witness and participate in a baptismal service. Elder George E. Briggs, presiding Elder of the Keighley

branch, addressed the congregation upon the necessity of baptism, and exhorted the converts to be diligent in keeping the covenants which they were about to make with their Heavenly Father, impressing all with the sacredness of the same. Thirty candidates were then led into the waters of baptism, the following Elders officiating: Gilbert D. Weaver, Alexander B. H. Maughan, Christopher J. Kearl, and Robert Greenwood. At the close of the meeting an adjournment was taken to the Upper Room of the West Gate New Hall, where the confirmations were attended to. The Spirit of the Lord was enjoyed in a marked degree, all present rejoicing in its presence and in the success which is attending the efforts of the Elders and Saints.

Four converts to the Gospel of Christ were baptized last evening in Cornwallis Street Baths, Liverpool. Appropriate remarks were made by Elder Bertram F. Reeves, and Elder Elbert H. Barlow administered the ordinance.

Promptings of the Spirit.—Elder James A. Cragun sends us the following: "Just a few words to tell you of a strange incident which took place last week. Elder Hutchings and myself concluded that our lodge would be too expensive for us this winter. We told our landlady of it, but she said she could not do any better by us. Therefore, we engaged another lodge and were going to move into it on September 10th. Last Saturday night, as our landlady slept, a voice said to her, 'Mrs. ——, do not let my servants leave you, for the house wherein they stay, will surely be blessed.' This worried her some, but she concluded it was on account of her talking with us on the Gospel before she went to bed. So she tried to go to sleep again, but the same voice spoke again and said the same words. Once more she tried to forget it, but the same voice repeated the same words the third time. She was unable to sleep any more that night. Sunday morning she came into our room and told us what she had heard. We knew it was the Spirit of the Lord that had spoken to her. She said, 'Gentlemen, if you will stay in my house I will do all in my power to make you comfortable, and will not charge you any more for the winter months than for the summer months. I feel that I cannot go against the will of the Lord.' As soon as she had left the room, Brother Hutchings and I talked the matter over, and we each felt that it was the will of the Lord for us to stay where we were. The lady asked us if such things happen in the Church of Jesus Christ of Latter-day Saints and we told her that they do. We told her of the Galveston disaster, in Texas, and how the Saints of God were protected. We also told her how the Elders were protected in the San Francisco earthquake. We are going to stay in our old lodge. We know God is pleased with our labors. We pray that we may ever be humble and do the will of our Father in Heaven."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXV.—Eyes That See Not.

General reference: John 9.

I. The man born blind.

1. Teachings incident to his case. (a) The disciples' question: "Who did sin, this man or his parents?" (verse 2). Illustrative of erroneous belief, then general, that illness and affliction are always direct and specific results of individual sin. (b) The Savior's answer (verse 3) shows the falsity of this doctrine. The question implies belief in a pre-existent state. (c) Special instances of affliction following individual transgression do not prove such relation to be general; for such instances see John 5: 14; Mark 2: 5; Matt. 9: 2; in contrast, see history of Job, his righteousness and affliction (Book of Job); Lazarus (John 11: 4).

2. The miracle. (a) The treatment (John 9: 6, 7; compare Mark 8: 23). (b) The man's ready obedience. (c) His gratitude and faith, followed by a testimony as to Christ's power and holiness (John 9: 11-17). Note the Savior's repetition of the proclamation—"I am the light of the world" (verse 5; compare 1: 5, 9; 3: 19; 8: 12; 12: 35).

3. Pharisaical opposition. (a) Violation of the Sabbath alleged (John 9: 16; see Lesson XI., "Lord of the Sabbath.") (b) The opposition inspired by malignity, followed by persecution of the man, who persisted in his testimony (verses 24-33). (c) He is excommunicated; but Jesus seeks the man, declares Himself, and the man becomes a worshipper (verses 34-38; compare verse 22; see also 12: 42; 16: 1).

II. The lesson applied:

1. Rejection of the truth brings condemnation.

2. Eyes that are opened yet see not (John 9: 39-41; compare Matt. 13: 13 and references thereto).

3. Guilt of the wilful unbeliever (see John 15: 22, 24). Note that while it is not for us to judge in all cases as to sin causing bodily affliction, the direct relation between sin as the cause and suffering as the effect is sometimes specifically declared (see Deut. 28: 22; Lev. 26: 16; I. Cor. 11: 30). Sins of parents may entail affliction on their children (see Exo. 20: 5; and references thereto).

SALTAIR.

[A tribute in verse, by G. Herb Palin, of Fort Worth, Texas.]

Have you seen it, gentle stranger,
Under Utah's skies of blue,
Lying still in silent splendor,
Nature's fairest scene for you?
Have you seen it when the sunset
Gloweth golden in the west,
And the sunbeams kiss each wavelet,
Tip with gold each foaming crest?

Have you seen it in the gloaming,
When the moon with amber gleams,
Rises radiant o'er the waters,
And with golden glory beams?
Have you seen it glistening, flashing,
Where the wavelets wash the strand,
Seen its emerald depths turn bluish,
Deepening outward from the land?

Have you seen the earth's great wonder,
Lying silent, mystic, still,
A dead sea, set like a jewel,
'Twixt the mountain and the hill?
Have you seen Saltair, kind stranger,
Nestling on the silvery beach;
Just a few miles from the city,
And in easy city reach?

Have you felt the cooling breezes
That across the Salt Lake blow?
If you haven't seen its beauties,
Do not tarry now, but go.
Have you bathed in Salt lake's waters
Laid upon its salty breast,
Danced within the great pavilion,
Seen attractions all the best?

Have you heard the sweetest music
Float across the Great Salt Lake,
Echoed back from hill and mountain,
Sweetest sounds that man can make?
Have you ever seen it, stranger,
Saltair beach, the home of mirth;
Utah's greatest shining playground,
Just the fairest spot on earth?

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